

Some Hints

ON

The Mind:

A Lecture,

BY

William G. Herndon.

Springfield, Illinois, March 1st, 1864.



NOTE.

The following lecture was read by Mr. W. H. HERNDON, to some few friends, on the first day of March, A. D. 1864, and which is handed to us for publication. We understand that Mr. HERNDON contemplates writing out more fully, some time, the evidences of his views. The subject of Idiocy, Insanity, Association, &c., &c., &c., &c.—will come up for explanation, &c., &c., &c. We ask serious attention to this lecture. If the hints should prove correct, no man can yet tell the benefits of the theory. He has not had much time to overlook publication.—[EDS.]



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HINTS ON THE MIND.

Mr. Lewis, in his work, called the "Biographical History of Philosophy," says—"modern philosophy staked its position on one question: Have we any ideas independent of experience? This was asking, in other words: Have we any organ of philosophy? The answer always is in the negative." To all such questions a universal no must come, by necessity. However, let us ask Mr. Lewis, if a science of the mind and the law of ideas are impossible? Before proceeding any further, let us see that we understand Mr. Lewis; it is necessary to do this, because we owe it to the man who is criticised, and to ourselves. Criticisms in words, simply because we can draw nice, wire-drawn distinctions, is time lost—injustice to the writer and critic.

What does he mean by what he says? What is philosophy? What is experience? What is organ? First—what is philosophy? Mr. Lewis defines it as limited human mind—that is, that the mind of man cannot know, and scientifically know, all things—that God can never be thus known in all his special attributes to their fullest extent. The mind of man, then, has some limit—some bounds. This we agree to. What is experience, or our human experiences? Man is created and placed here amidst the hard, rocky world, and surrounded with nature beneath our feet and over our heads. Our fellow-men are here around us. In the struggle for life—for food—for clothing—for the dollar—for intelligence—for knowledge—for sciences, and for existence, we move with energy; and hence we are compelled to see, handle, feel, taste and hear many things. In this struggle for existence with rude matter—thing—laws—men, and institutions, and such like things, we are compelled to come into contact with all these. Our knowledge of this life, its struggles, its science,

and such like things, are called human experiences. Is Mr. Lewis correct so far? I give in my adhesion. What do you do reader? Then all our knowledge of facts and the scientific intelligence of them, comes through our experiences. Then we have no unknown faculty, and hence no organ of philosophy. We have no knowledge—no science independent of experience. Then, so far, we agree, and it is only by this course we ever can agree. Pretty much all philosophy is discussions of misunderstanding. Metaphysics and philosophy, in Mr. Lewis' writings, mean one and the same thing; and let us accept them here simply that we may understand one another. I wish to be understood.

But does Mr. Lewis mean that a *science* of the mind is utterly impossible? If this is his meaning—which it is not, I think—then he is wrong, or all human science is a farce, a delusion—utterly impossible—and the sooner man finds out the truth one way or the other, the better. What, in the first place, is *science*? Keep in mind that Mr. Lewis uses philosophy as meaning the same thing as metaphysics. We must understand the term *science*. What is it? Science is the knowledge of the laws of nature—mind. Law is a constant mode of operation—a rule by which things act and move, and have their being. For example—all water in fact runs down hill—no other force driving it otherwise—gravity guiding it so that it may form a level according to law, called gravitation. The world is held in its position, working on its orbit by gravity; and so all things which are created and exist, are governed by laws—all matter and mind included—or nothing was created by law—grows and develops and exists by no law. All are subject to law, or are lawless. There are no exceptions. If you find apparent exceptions you had better broaden, enlarge, restrict, and recreate your own generalizations, maxims, or what not, to conform to laws. The fault is not at the door of nature, but it is man's conceptions. Open wider your definition, your generalization, your conceptions of law. The question for solution is this—Can there be a science of the mind?—Can we discern the law, the great leading law of the mind? If we can know its workings, and its leading principles, we can have a science of the mind—can discern the great leading law of the mind? We call constant modes of operation, law—broad, general principles law—great, broad, liberal facts that govern all things—and all facts of an identical nature, law; and it is affirmed here that law is everywhere, or no where; it is in, and enwraps and governs each and all things or none. We are subjects of law, or lawless—one or the other. There is no dodging, and now holding to this,

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always been, and is a kind of necessity to man, does not exist for nothing, any more than teeth and eyes do. It has a purpose. If it is a good mode of argument, which it is, what force and weight should it have? How much gravity does it have to enforce conviction? It should have the weight almost of an induction—wise conclusion, well drawn from facts, or an approved induction in the process of argument—reasoning. Is this so? We shall see. Mr. Mill, in his work on logic, says of analogy: “It follows that where the *resemblance* is very great, ascertained *differences* very small, and our knowledge of the subject tolerably extensive, the *argument* from *analogy* may approach in *strength* very near to a *valid induction*.”

Now, what is the *resemblance*, similarity, between *gravity* in matter and the workings of our physical frame? This appears at first blush to be foolish. At first blush it seems to be impossible to show any similarity between the one and the other. It may seem far-fetched, but it is only “a seem.” Where, then, is the resemblance? Well, what is gravity? It is two powers at work—a pulling and a pushing, holding the world where and as it is. How does our physical frame work? It works by force in the blood—life—in action, playing in a half dozen ways. Mr. Mill only demands a resemblance, a *likeness*, a similarity, to give weight to analogy. More is done here—*identity* of force is given. Both are force in activity. The cause of motion is the point—*identity* of force, and nothing else. There is where he wants his similarities; and must have them. A flower is not like a man in appearance, yet both are governed, as well as created, by force. This is their relation, their identity. Look under the surface of things to find analogies, likeness, identities. Activity takes the “chutes,” 1st, the path of gravity, and 2d, the path of life—growth and development in man’s physical frame.

Now let us look at the mind, and apply all the above requisite rules and principles, limited and narrow as they are, in exactness, in strictness, in every particular, in order to discover and detect under the surface of things the analogy existing between gravity, life and mind. The active world, outside of man, in force flings and flashes itself—say against the eye—which influence, through sensation on the nerve of the eye, called the optic nerve, is transmitted to the mind, and there is changed by the whole process into an idea. It is well known and acknowledged by all that there is intelligence, a thinking power in the mind, which is working, moving, acting continuously; ever wanting, longing and thirsting. It is thought, struggle to know—in short, it is intellectual force at play.

Where Mr. Mill, then, only requires similarity, nothing more, I give him *identity*—the same precise thing. The identity is complete. The law of the mind, the great all-controlling law of the mind, is activity. The identity between the active world and our physical frame, in and through activity, is complete; and the identity between these two and the mind, through activity, is also complete and fixed; and this activity rules matter and mind. It is thought here that no man can go further back. You are asked to take nothing for granted. Proof you have got. Something like a demonstration is what you wish. All forces may take different paths, and hence may be called by different names, where we know enough of them to squeeze out a definition.

Electricity is said to be at one moment motion, light, heat, galvanism, &c., and all are again resolved back to electricity. Whatever shape, form, or manifestation thought shall take—whether it is in particulars or in generals; whether simple or complex; whether concrete or abstract; speculative or positive in any or through all our faculties, emotions, feeling or sentiments, the whole and every part of the process, must be resolved back to the creative activity. The relation between this activity and will, is manifestation. The relation between this activity and reason, is manifestation—the creator and the created.

We shall soon see that whatever form life may take, and in all its manifestations, in all the organs and their functions—digestive, circulatory, respiratory, animal or vegetative, in limb, body, brain, or the senses—all manifestations of physical man must be resolved back to activity. The relation between activity and organ, is function—the created manifesting power through its created activity.

We call the mechanic's path, mechanical forces—the chemical path, chemical forces—the vital path, vital forces—but they are all forces nevertheless. They are activities, in short.

First—These eternal and absolute activities take various and different paths. One path that this activity takes is gravity in matter, and is called physical force. There is the order of necessity, as I shall term or define it—or the law of the order of necessity. According to this law, what comes first in the order of necessity in time? The great round, rolling, whirling, and rotating globe. Man could not stand on the “uncolumned air.” He must have a world to stand on. The grass must have a world to grow in and on. This activity takes two, I may say, for convenience sake, paths—the *inorganic* and the *organic* world. Again, this activity takes three other paths, namely: First, the mineral world; secondly, the

vegetable world, and thirdly, the animal world; and then the last takes four more "chutes" or paths, namely: The radiata, the articulata, the molluska, and the invertebrata. Watch the order of necessity, and all things will follow. Man is the blossom of all the worlds, and hence of all the various divisions, and sub-divisions of them. This activity makes the African, the Mangolian, the Caucasian—makes an Arnold and a Washington. This ceaseless activity makes and divides things into millions of differences. Power is mighty; it creates, divides and sub-divides. There are three laws in one or different manifestations of the same law. Necessities come first—secondly, come conveniences, and thirdly, a division and a sub-division of things. These forces split into mechanical and chemical; so on, and on, and on.

Secondly—After looking at the processes, the movements of activity in the material world, of coarser finished matter; let us turn to man. He has a body; it must come before intellect can be in it. Keep an eye on the law of necessity. The body is divided—is first divided into nearly equal halves. These halves have each their organs—vital and vegetative—with functions, various and diverse. This frame has its stomach, the lungs, liver, heart, arteries, veins, all through the body; and again, all things are divided into cells, countless as the sands on the sea shore; and again, it may be that these are again divided and sub-divided. They *are* divided and sub-divided, on and on, and on. First comes in the order of necessity, body with organs. Why all these similarities in things? and second comes the mind. Here again is necessity, growth, division, sub-division, and a climbing from the lower to the higher finished world, from the coarse finished to the finer world, ever dividing and sub-dividing, on, and on, and on.

Thirdly comes the mind. The mind has an organ specially given to it, and that organ is the brain; it has the cerebrum, the big brain, and this is divided into the right lobe and the left lobe, and the little brain, called cerebellum, is divided. The brain has its knots, ganglia, of nervous matter, divided and sub-divided. Life and mental existence have come. The mind has various faculties, divided into parts, alone to suit the convenience of man; for in nature the mind is a unity—a *one*. The faculties, some of them, are here named, are conscious perception, through sensation. Watch the order of necessity. This is the first thing, a condition precedent to seeing and forming ideas. Then comes understanding, the notion-forming power—"the guessing faculty"—it must precede fancy. Next comes the love of the beautiful—fancy,

judgment, imagination, reason, will—all come in order. The mind again has emotions, sentiments, feelings, which rule the will under conditions, which will be explained in the future, in all probability. A proper, broad, generous science of the mind will never, *never* be had by the exclusive study of the faculties. Never, never. The faculties of the mind, to use a figure, are the *tools* of the mind, as my bodily organs are the *tools* of life. The destiny of man is worked out by the co-operation of these tools. Here, again, we see three laws at work: First—The law of necessity, the law of finish, and growth, with division and sub-division running along side concurrently. The growth, use and development of the faculties I have put down in the order of necessity. Nature, outside of us, existed before we did. Motion of light existed before we did. The body, for all practical purposes, comes before the mind. Sensation comes before thought, and so on. In our struggles with nature for life we make callings, pursue certain things, in the order of necessity. What, according to nature, would be our first pursuit? The world was before us full of animals. Nature said to man: “My little fellow, hunt or starve.” We were first hunters, and so are yet. Then come in order herdsmen, agriculture, the mechanical world, the manufacturing world, and the commercial world. Then comes fact, then thought, then theory, and last of all, science, law. Oh, how wonderful and mysterious is Nature!

Look out of mind and look at its creations. See the dollar—the almighty dollar—tools, inventions, conveniences, houses, villages, cities, farms, trades, professions, churches, court houses, places where justice is administered. Here, again, are all the laws in operation. First—Nature said “hunt or perish,” and now it says to us—“know or die.” Hunting is a ruder thing than knowledge, in a scientific form. First, bread, and then speculation comes. Firstly, is creation; secondly, is growth from the less finished—the coarser, if you please—to the finer and more exquisitely so; and, third, division and sub-division. All is summed up in these things—necessity, convenience, and luxury. The history and philosophy of these are the history and philosophy of the world. By philosophy, when used by me, is meant science. As you will, and when you will, and as long as you will, you will only see an identity of powers here. Do we not see the things of necessity first come forth in all cases—then the conveniences, and then the luxuries, with a growth from the least finished to the better finished? Do we not see a division and a sub-division going on, and on, and *on*? Why all these parallels? Why are they drawn? The answer is: to give these hints weight by analo-

gy. Do these analogies, these parallels, exist between the ruder matter, our bodies and our minds? Are they accidents, things moving and running by chance, lawless or according to law? There can be no chance in these various, but constant modes of operation on paths; never conflicting, never mixing, never tangled, with no noise, and without confusion. All work on.

A supreme and absolute intelligence creates and rules. I am not arguing that because these are parallels—wise and grand ones—that therefore it absolutely, by a demonstration, follows that these thoughts are intuitively and irrefutably so. I think they are, and that is all I will say.

But, says some one: “You have not yet demonstrated that your hints are true, and that all other philosophies are false.” Have patience, friends, and I will soon get through. I have three good answers to this. First—No one that I know of ever did put up and set out, boldly and prominently, as *the* leading and great law of the mind, *activity*. Secondly—They may all be right, as far as they go, and hence there needs be no conflict, and hence no argument is demanded on this point. I will not use the argument that each man’s system contradicts each and all. No such resort is necessary. But, thirdly—If the world *forces* all these philosophies, including these hints, into a stream of contradictions, I am ready “to try to” fill the bill—to comply with the rule. However, to be fair to others, I must protest, in their behalf, against this rule—the annihilations through contradictions.

Let all of us, then, take this one illustration: It is said, and acknowledged as true by all men, that a drowning man has his whole life, from the smallest and youngest to the greatest and oldest act, come in march and grand review before him, whilst dying beneath the water. Let us analyze this. We must not forget the law of the conditions. This will carry us straight through to the ultimate law. The man is strong and healthy, and going about his business, and through some accident—say he is on his way to Europe, and the vessel sinks at sea, and all on board perish with it—he is young, strong, healthy, full of energy, life and hope. He is not diseased, and at home in bed, dying inch by inch, but young and “oversouled” with energy and life. The vessel sinks in the sea and the man with it, and all on board; and thus the man is, by nature, wholly unable to struggle out; his strength fails, after toil, work and struggle. The sea is strong, and he is powerless, and sinks. He soon ceases to breathe, yet his blood courses and runs through his veins, and hence is alive. It is said his dear life unrolls before him, and it is true, a sad truth.

When a man is unconsciously but suddenly struck on the shoulder by a friend at his back, sooner than thought—that is an analysis of thought—he throws his shoulders up to meet the blow, an attempt, an unpremeditated one, it is true, but not the less true, to make reaction equal to action, so as to prevent injury—a fall. In the ocean there is pressure on, and all around him, and death is pressing close for victory. The man is smart, shrewd, and intelligent, and under the water contemplates life; he knowing that he must reach the shore or die. Probably he has at home a dear, loving wife and little ones, who will soon expect a letter from London, their dear, good, kind father writing it; but none they will get. However, the man still struggles, and he thinks of all things from childhood to his drowning. One question comes now—Why does the man have association of ideas? Can it be answered by scientific men, who write on the mind? Probably they will say *states*. Now answer me, reader, what idea have you caught and can hold? Be fair, open, candid, true above all things. “None,” you must say; at least I think so. We say our body is in a state of pain; that is, the body pains. We say our body is in a state of good health. We say that association is a state; that is, that the memory remembers. What idea do we get? None, I remark, respectfully. We remember under conditions, and what is it that makes those conditions and rules then? This is the question. The writer has much to say on the whole doctrine of association. Remember the question at issue: it is, why this association of ideas? Let me reason the case out with you. In the first place, the man saw and felt the danger, and to overcome the pressures, heavy and powerful, he struck out with an arm and leg; yet having faith and hope. Bless this feeling of hope and faith. To make adequate struggles, he roused his mind, and thereby energized his whole body. But there he lies, and life runs out its history before him. Something produced this *state* in the mind. A state is the *result* of something. A result felt, known, and acknowledged, cannot be the law which created itself. What is the cause of association? Activity—for it created the state. The soul’s own activity created the state. Activity is the law of the mind, and the ultimate one—the creating and ruling law. To show you that this is the ultimate law—answer this question: Why do activities ever create in us *any* association of ideas when in any state—say to know or to save life? Your answer must be, “I do not know, because I cannot get back of activity.” Then take for granted that activity is the law of the mind. The poor man in the sea still struggles in life, and for life. History rolls on before

him. The soul's lightning canvass rolls on and unrolls the history of his infancy, boyhood, and manhood. His spirit, not yet gone, sees his old playmates, his old school house, his mother, wife and children. Here lie the vigor, intelligence and energy of forty years, condensed in twenty minutes, filled, supernaturally, with more than lightning quickness. No canvass of cotton is unrolled, on wooden beams, in wooden grooves, turned by hard fleshy hands. The soul's spiritual web, on which all life's gay pictures are flashed, is with more than lightning speed unwinding and unrolling itself to the dying man. One instant—one instant only, before its final close; distinct tones, yet so fine that they seem to be drawn with softest melody from invisible strings, by heavenly hands, begins to play, and life on harmonies, harmoniously goes to God.

Philosophers say that my hints should make the theory account for all the facts of the mind. This cannot be done in one lecture, but that attempt will, I hope, be made hereafter. The reasons have been already given, and now let me say by way of explanation, add a fourth reason: Remember that these ideas, thoughts, principles—all laid down here—are simply hints. They may prove suggestive to some, and it is hoped they will in due time.

Let me go one step further, and more plainly unfold the whole matter of these hints. Newton, when reposing beneath the shade of an apple tree, as the story goes, saw an apple fall from the tree—no unusual occurrence—still it suggested to the great genius, who had a generalizing mind, the idea of a law which controlled and ruled all bodies. All men in the world, before him, saw like things—had seen rocks, trees and other things fall to the ground; yet these things suggested to no one else the idea of a law. Law is a great broad fact, which accounts, throughout nature, for all facts of an identical kind. As might be supposed, the idea thus suggested roused Newton.

Doubtless he commenced looking for all the facts and their relations that surrounded matter, which I shall call the law of conditions. Newton saw that rocks and trees and the earth did not split up, fall asunder, and fly through infinite space. He saw that the law existed, which ruled all these things—probably an inside pressure and an outside one. Call that which holds rocks together cohesion, still this did not explain all. He saw that the earth wheeled round on its own axis, the north pole grinding in crushed ice: he saw that it revolved in its own orbit around the sun in a given path—day and night—year in and year out, bringing summer and fall,

winter and spring—all in constant modes of operation. He saw the moon revolving round the earth as its satellite, and probably the sun roving somewhere. He saw that every body tended to go to a given centre, and likewise to rush off when driven by the proper forces. Newton in fact found all the conditions, and commenced trembling. A law, dim at first, now commenced looming up in his mind. He was paralyzed for a while at the greatness and grandness of the law, which he saw working everywhere. He saw the sun where it is, and the moon and earth where they are—all in motion. He knew that one force drew—attracted, and the other pushed or repelled. The emotion grew apace, but the genius of Newton had caught the hint, and it was not to escape his grasp till the great world's problem was solved. His friends had to make the mathematical calculations, for Newton was struck by too much emotion, and when all was proved, forth sprung the law of Gravitation—two forces, attraction and repulsion—at play, in *activity*. Wonderful man! The law of the condition solved the problem.

Again, let me carry you a step forward. Herbert Spencer in his work on Psychology—a work on the mind—struggled and toiled and toiled and struggled to know what life was, and to define it. He saw, when a cut was made on the hand, that the flesh made a new skin—closed up the cut. He saw that the organs of the body had a work to do, and generally did it with love. The cells, tissues, the muscles, organs, bones, liver and lungs were all active, struggling to keep off death—dissolution. Mr. Spencer saw that the pulses beat—the heart throwing its scarlet stream of life from the centre of the body to every part of it;—that the blood had a regular motion;—that the brain thought—and that all the man, every organ, every nerve, every cell, every thought was in motion. Mr. Spencer then attempted to define what life is. His language is as follows: “Hence then as in all cases we may consider, that the external phenomena is simply in relation, and the internal phenomena also simply in relation: the broadest and most complete definition of *life* will be, the continuous adjustment of the internal relations to the external relations.” Any one can see, after thought, that Mr. Spencer has well summed up all the relations of life—or rather all the relations of the organs and functions of the body. Life is an attempt to throw off death internally and externally—all resistance—all pressures from whatever quarter they come. But let me ask Mr. Spencer, what it is that makes this life's struggle to conquer death—this “adjustment of internal relations to the external relations.” His definition of life is not a definition of

life, but a summing up wisely and well, short and axiomatically, all the conditions of life. What is it that makes and rules these conditions? Whatever this is, it is the law. The answer to this question will solve the problem of life in a final and ultimate way. That which makes that struggle and rules all the conditions is *activity*. Activity is life. The conditions of life being given, all the facts of the body and those that surround it, with their simple or complex relations, give us the only definition of life. Activity is life. Can man go further?

Let us now go a little further onward and upward—to the mind; and let us try to get the law of the mind, if it is possible. The body has life, which manifests itself through the organs at work. Activity is life, and is in the body. Without activity it would die. The mind has its organ, the brain, divided into different and diverse parts—the right lobe of the intellectual brain and the left lobe. It has the big brain where ideas are generated, and it has the little brain: it has complex nervous centres, and it fills the body with a million nerves, more numerous than the stars. All the various organs of the mind have their proper functions. The mind, through the activity of the outer world, sending its influence by sensations through the nerves to the brain, has sensations, which form notions, more or less simple or complex—more or less active according to circumstances. We see when we wish to walk, travel, run or talk, some organ has to be moved by the mind, activity generating motion. The nerves and muscles—arms, legs, lips and tongue, all work at the command of the will. The whole mind has a work and play of thoughts running and floating in and through it. The world is active outside of man, and by the co-operation—the concurrent and joint action of all these, thought is generated—life of body and mind is sustained. The whole mind is moving in a given path in constant modes of operation, by a law. This law ought to be discovered. The conditions of the mind, and all the facts of it, with their relations are given. What is it that makes all these facts, conditions and relations. Whatever it is, it is *the law*. The finding of this will solve the much needed problem. What is it? It is *activity*. *Activity*, and nothing else. Man will know no more forever. The question is an ultimate one. The mind has its limits—its bounds of play—its jurisdiction, and when it attempts to leap over the lines which divide the finite from the infinite, it falls back and stands struck, abashed and confounded.

Go back somewhat with me to some of the questions discussed. It has been seen that the most necessitous things

come first in the order or time. These things are conditions to man's very life. The earth came before man, and grass before animals. The coarser in finish, if not in substance—quality—always comes first, and then comes the finer. Necessities come first, then conveniences, and then luxuries. The exact time when necessities end, and when conveniences begin, and when conveniences end and luxuries begin, through all the various stages, it is impossible for me to see. The very degrees of necessity have their differences and stages. The degrees of convenience have their differences and stages, and the degrees of luxury have their differences and stages. Necessities are more material or coarser in finish than the conveniences of life, and the highest and finest of luxuries are finer than in the first stage. Remember these, as well as division and sub-division of things : it will be well if you do and ill if you do not.

The body has, say six senses—touch and resistance to pressure are two. The whole body has these two. The third is taste—the fourth is seeing—the fifth is hearing, and the sixth is smelling. Which of all these organs is the most necessary for man, and comes first? Have I placed them down in the order of necessity as above? Which sense of all these is the most useful—that which is most necessary for life? Here is a fresh and new born babe. Watch it. It is dressed and in the arms of its nurse. What did it first do in life: it had a *touch* of air in the nostrils, and the muscles of the nose moved: sensation and muscular action come. The air passed down the throat to the lungs and they heaved: still sensation and muscular movements. The lungs heaved and the breast swelled out. This is far enough back. Is this in the order of necessity? The body came first—sensations came afterwards. What is the next sensation which the child will necessarily and in order have? It will get hungry. The sensation of hunger comes and it must have food, and taste springs up. Taste is the next. What is the next? The little one must see: it must know its mother: it must see the smile of her face to know what she is, how she looks, and whether she is pleasant or ill humored when it is gently touched on the cheek for a smile and a laugh by the tender and loving mother for her joy too. This organ is more necessary therefore for its happiness, its joy, than the ear. What is the next? The ear. Why? Because it must know the direction of the sound, that it may see whether the thing be well or ill inclined towards it, that it may joy in itself or cry to the mother's protection. What sense comes next? The smell, the most luxurious, least necessitous, and probably the keenest and finest—not most use-

ful sense, and hence put away out of sight and injury. I do not know enough about the laws of the olfactory nerve to speak absolutely. These are the senses of the body. I am aware that there are only five senses, still muscular motion—resistance to pressure, will give a higher idea of man when added to the others. We cannot measure weight by touch alone. Hence that pressure—muscular resistance, is placed here to give an idea not well got by the other senses. Is the order here set forth the order of necessity—convenience and luxury, commencing at the most material and running up to the finest? Is not this the order of use, growth, and development? Is not this division and subdivision? These hints may help us along our road to a science, which is all that is intended.

The mind comes next in order. The mind is a unity—a whole and not diversity or parts. The mind is one, though man for convenience divides it up into faculties. Let us observe and preserve the order of necessity, as in the senses. The mind has sensations, or conscious perceptions first. The influence of the world without comes upon us first. Conscious perceptions are the first things. Nature is out of us, and it must be felt and seen by us before we can ever get an idea. The theory taught here is, that there is a real, solid world outside of us, and in some cases hard, granitic and flinty. Matter is, or nothing is. If there is no matter we have no mind, and how men can talk and write that no such thing exists, is a mystery to me indeed. Men may be misled by reason, through logic, to demonstrate the world out of existence, and sometimes their airy inventions are made to escape a truth, which they cannot answer. The fact runs across their theories—their preconceived theories.

I have a story to tell: Col. Edward D. Baker, senator from California, who was killed near Washington in the war of this cruel rebellion, was a firm believer in Hegel's philosophy. He contended and really thought, that all the world, planets, sun and stars, were by some mysterious law coiled up in the mind. Col. Baker owned a saw mill, and was tending it himself. One day he thought he discovered that the boiler would soon burst—so Col. Baker started to run, from fear as well as safety. The Colonel had a kind, good natured brother, who was full of common sense and wit. The brother saw at a glance that no such results would or could ensue as the Colonel thought. The two brothers were intimate and very friendly. The good natured brother knew his brother's philosophy, and had often argued the question with earnestness and intelligence from the stand point of good hard well tried

common sense. On this occasion, seeing his brother flee, the pride of opinion, which lies coiled up in us all, for we are human nature—caught its opportunity. As the Colonel was running with all his might, the brother, with a smile—the smile of victory—a kind of gentle, yet malicious smile, on his face, said to his running brother,—“Brother Ned, why are you running so like thunder for—are you running from the boiler? it won’t burst: and if it does, why run? You say *it’s all in the mind.*”

This story puts me in mind of something—another story. Let me say here why I use it. The world is full of theories; and many, many good men will not surrender the loved theory to facts. The story is as follows: A Frenchman had taken it in mind that gold and quicksilver were one and the same—identical in everything. This theory he, as a matter of course, wished to push out among his friends. So one day he was arguing, with one good common sense man, his pet theory—was proving it to his own satisfaction. The man of common sense said to him that it was not identical in all particulars; not wishing to go any further with the controversy till that was explained, that objection removed. The Frenchman saw the *fact*, but paid no attention to it, as usual when a theory seizes *us* all, in reply to the suggestion of common sense—said: “Be-gar, that is de fact, but de theory is correct, *de-fore* de worse for de fact.”

Hence, mere theorists must invent a something by which they can evade the force of truth, and make that invention cause an agreement between the fact and the theory. I hope never to do this. As will be seen, I have been compelled—literally compelled, by fact, to abandon all possible theories. This material, hard, flinty and granitic world on which we live, actually and really, and in fact exists. This matter flings its shadow, influence or image on the eye; and thence it is taken along the optic nerve—the nerve of sight—by and through sensation on the nerve, to the mind. Here the mind by this whole operation, through its own activity, creates ideas. Many facts, of every kind, nature and degree, follow. Millions of these facts thus get to the mind. These are our experiences, and from these experiences, with the whole intelligence—the whole mind looking at and reflecting on them—classifying them, understanding them, reasoning upon them, &c., and drawing conclusions, including the whole process of the mind’s operations—are the source and only source of our knowledge. By all these facts; by our experiences, through the aid of the whole intelligence and its operations, we spring from things to the law of things; from nature up to God. We have no other knowledge,

and can never have any law, knowledge, or science otherwise. How can you get the knowledge of facts otherwise? Come, answer the question. Be square, be open; show me one fact got otherwise—one principle—do. Conscious perceptions spring from these facts, one or more of them, and in no other way; except, if I need say, except, those sensations which spring up internally; such as the sensations of passion, the sensations of appetite—hunger—and the sensations of pain. These sensations come to the mind on nerves to the brain, and get there as the others do, and not otherwise—all following the same paths in kind.

After the conscious perceptions have come, what is the next thing in order? The understanding; because it is necessary, first, to know what we see, before other processes can go on. Then comes memory, to hold stamped on it the facts seen in the mind. If memory should let them slip; if understanding should fail—how reason? Fancy, and the love of the beautiful, come, and turn over the ideas and re-combine them to suit themselves. Probably the fancy and the faculty of the beautiful are one and the same. Look at the small child running in the garden, and picking and pulling all your beautiful and choice flowers; it holds them up to its mother, saying “mama, see, purty, purty, purty things; purty flowers, mama.” Do not whip it, mother; it is only revelling in its own sweet nature on the beautiful. Watch the rude and uncultured Indian of our forests; how he loves the gay, gaudy thing—gay and gaudy colors. Look at the negro. Watch his tastes. Watch the clothing of our own Caucasian tribe. Let this matter be set right in some way. Are not the loves of these young and old persons—simply the uneducated love of the beautiful? I ask the question. What comes next? Judgment comes; it criticises. Comes imagination, the creative, the inventive faculty. How could there be nice criticism without judgment? Everything would stand one, almost, with no differences. There could be no invention without imagination; no creation, new, grand and powerful. We could do without new creations better than the criticisms, of the judgments. Next comes reason, proving and demonstrating all; and then the will commanding all.

Feeling, emotions and sentiments spring up all along this process of use, growth and development. The good, the beautiful, and the true spring up along with all these processes. Heart, conscience, and the soul, make their manifestation all along the process above set forth, in the order of necessity; and it is hard to separate their use in time and necessity. But the laws will prevail, and men must search. I shall here purposely leave this subject for the present. I have a theory, an

explanation. That this law—these laws, will throw much light on the subject, I have no doubt. Before going on, I wish to state for the benefit of all—all men who wish to understand nature—the mind, and the growth and development of both, that there are many other simultaneous and concurrent movements, but think I have given the laws which govern all; existence, growth, and development, included. First comes necessities, then the conveniences, and then the luxuries; and then comes splitting, division and sub-division, all going on at the same instant of time. By the laws here shadowed forth, it is true bunglingly done, a man may predict years in advance; no special overwhelming rush of the same laws moving on other paths, such as war, volcanoes, floods, earthquakes, and such like things. I do not *know*, that is by experience, relative to the population, that there is more food than houses, but I guess it. I do not *know* that there are more houses than pianos, but I guess it. I do not *know* that there are more people than libraries, yet I believe it, because the laws must make the facts absolutely so. These things, and the effects of all the other laws, have always been so, and always will be so; and the causes of all is activity playing, first on necessity, secondly on conveniences, and thirdly, luxury. Then come division, sub-division, growth, and development, following close in the rear.

When we reflect on the movement of things, as manifested and developed before our eyes, and to our understandings, and taking all conditions together, we may say—Nature always moves on the straightest paths, in the quickest time, and with the least loss of power, to gain her ends. This is nature's sublime economy.

I have been asked by friends, "What do you propose to do with your hints—what good will they do?" Probably others will ask the same question, and to which I answer—I want to place each thoughtful mind in a very pleasant seat, and there watch the play of the mind and the laws of it; the play of matter, and the laws of it; in order that we may by the joint and concurrent efforts form common opinions, through common sense, and through the efforts of all, get a true science of the mind in time; and that this great science may be known and popularized and given to the people. That is all. No claim, let it be understood, is made about revolutions of thought, except by riveting on the mind this truth: The law of the conditions will always, never failing, I think, give the law of the subject. I want this put in gold and kept before the eyes of all thinkers.

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